



SEPTEMBER, 1897.

HERALD OF MISSION NEWS

CONTENTS.

Our Views of Mission Work	193
Items of Missionary Intelligence	198
Monographs	207
Editorial Notes	213



No. 9.

R. M. Sommerville, EDITOR
NEW YORK.

WILLIAM R. JENKINS,
Publisher, Bookseller, Stationer and Printer,
Publisher and Importer of FRENCH BOOKS.
851 & 853 SIXTH AVENUE,
N. W. Cor. of 48th Street, NEW YORK.

CARD ENGRAVING, STAMPING, WEDDING INVITATIONS,
PICTURES AND PICTURE FRAMING.
SEND FOR CATALOGUE.

MILLER, SLOAN & WRIGHT,
◇ PAPER, ◇
65 and 67 DUANE STREET,
NEW YORK.

Paper of all Kinds for Publishers' Uses.

Established 1860. Catalogue Printing a Specialty.

J. W. PRATT & SON,
Printers and Stationers,
88 & 90 GOLD STREET,
NEW YORK,

Telephone Call, 2736 Cortlandt. Near Spruce Street.

ESTABLISHED 1861.

JAMES DUNLOP,
FINE FOOT WEAR,
879 EIGHTH AVENUE,
NEW YORK.

MACKEOWN'S
Eyesight Testing Rooms for Spectacles,
24 East 42d Street,
NEW YORK.

WM. McCLEAN'S SON,
FUNERAL DIRECTOR
AND EMBALMER. . .

569 SEVENTH AVENUE, NEW YORK.



PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,
SEPTEMBER, REFORMED PRESBYTERIAN CHURCH, U. S. A.

1897.

OUR VIEWS OF MISSION WORK.

GOD'S FINANCIAL SYSTEM.

Rev. J. M. Foster, Boston.

It is certain that our Church has adopted the divinely appointed "Manual of Praise," the one unalterable form of Church government revealed in the Scriptures, and the sealing ordinances of the covenant of grace. She has also responded to the marching orders of the Church's Head to preach the Gospel to every creature and call upon the nations to bow to the authority of the King of kings.

It is just as certain that she has not yet adopted the divinely appointed system for securing the necessary funds for maintaining the Church and sustaining her aggressive work. "Missions are to-day threatened with a collapse, from the dry-rot in the floor timbers of our financial system."—Pearson.

I. According to the Scriptures giving unto the Lord is inseparably connected with temporal prosperity.

In the parable of the "Wicked Husbandmen," the Saviour represented the land of Canaan as the Lord's vineyard. The Jewish people were His husbandmen. According to the Mosaic law they were required to bring in one-third for charitable and religious purposes. At first they obeyed, and God gave rains and fruitful seasons. Their harvests were abundant, their flocks and herds multiplied. But later they

withheld these appointed offerings and God withdrew His blessing. "Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house."—Hag. 1:9. And because they rejected the prophets and slew His Son, whom God sent unto them for the fruits, they were miserably destroyed and cast out of the vineyard. This is an object lesson for all the ages, solemn and alarming. In the parable of the "Unjust Steward," we are impressively taught that Jesus Christ is the Proprietor and Lord of this world and His people are the stewards thereof. We own nothing. We hold His possessions in trust. Our security in this responsible position, and the sure and only way to enjoy the favor of our Proprietor-Redeemer and to receive the higher gifts of His grace and favor, is fidelity in making the returns of our stewardship. "He that is faithful in that which is least is faithful also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"—Luke 16:10, 11. God's providences are so adjusted that that nature works for the liberal soul and against those who withhold their gifts. It is a law fixed and immutable, that "he that soweth sparingly shall reap also sparingly; and he which

soweth bountifully shall reap also bountifully.”—II. Cor. 9:6. The believer repeats the Saviour’s words with the ring of triumphant faith as the terms of the best bargain ever made. “Give, and it shall be given unto you; good measure, pressed down and shaken together and running over, shall men give into your bosom. For with what measure ye mete withal it shall be measured to you again.”—Luke 6:38. Solomon, the wise preacher and rich king, said: “Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.”—Prov. 3:9, 10. “There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty.”—Prov. 11:24. “He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.”—Prov. 19:17. “He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.”—Prov. 22:9. The Prophet Isaiah sounded his evangelical clarion in warnings against those who served Christ in hypocrisy, and in assurances to the liberal-hearted. “But the liberal deviseth liberal things; and by liberal things shall he stand.”—Isa. 32:8. The Prophet Malachi challenged the Jews who had impoverished themselves by keeping back the Lord’s portion, to open the door of blessing to themselves by obeying God’s command. “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.”—Mal. 3:10. Jacob

adopted and practiced the divine rule of systematic giving. And while he went out of his father’s house empty, he presently returned full and loaded with wealth. Andrew Fuller says the poor people of Glasgow used to say: “David Dale gives his money by sho’elsful, and God Almighty sho’els it back again.”

II. According to the Scriptures our spiritual prosperity is indissolubly linked with giving unto the Lord.

God’s people are heirs to an inheritance reserved in heaven for them. While here they are the stewards of Christ. Their fidelity is put to the proof. Their fitness for the inheritance is proven by their faithfulness in making the returns of their stewardship to their Saviour Lord. “And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?”—Luke 16:12.

When Moses and Aaron called upon the people in the wilderness to bring gold and silver, and precious stones, and brass, and fine linen, and thyine-wood, to build the tabernacle and ark, they responded with such zeal that a counter-order was sent throughout the camp restraining them from giving, as there was already enough. This was associated with the covenant engagement into which they entered with their God, and was accompanied with wonderful evidences of the Divine presence among them.

Young King Josiah abolished idolatry in the kingdom of Judah, and called the people together at Jerusalem to renew their covenant, and all the people rejoiced at the oath. Then they brought their offerings to repair the temple. And so abundant were their offerings that messengers were sent

restraining them from making farther contributions, as there was enough and too much already.

On the day of Pentecost the disciples were filled with the Holy Ghost. And they brought all their possessions and laid the price at the apostles' feet. The grace of liberality abounded in them. Read the 8th and 9th chapters of II. Corinthians. See how adroitly the apostle enforces the duty of benevolence from this one consideration, that it is a grace of God. He holds up the "churches of Macedonia" as an example. They contributed out of their "deep poverty" "even beyond their power." And the cause of "the riches of their liberality" was their consecration of themselves to God in public covenanting. "And this they did, not as we had hoped, but first gave their own selves to the Lord, and unto us by the will of God." And because their wonderful liberality was the outcome of their high consecration to God, it must be a grace. Then the apostle expresses the desire that this same grace might be finished in the Corinthians. "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Here the grace of liberality is represented as occupying an honorable position in the family of Christian graces. This is an inherent element in the divine life in the soul, and the new creature is no more perfect without it than the body is complete without the eyes or limbs. Then the apostle finds a still more forcible illustration in the example of the Lord Jesus Christ. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye

through his poverty might be rich." The same Spirit that was in Christ is in His people. Paul calls it "the exceeding grace of God" in them, and as if the thought were overpowering, he exclaims: "Thanks be unto God for his unspeakable gift!" This charism of liberality is an unspeakable gift, it is extraordinary. It is unspeakable, because it is an unction of the Holy Ghost. Only those who are filled with the Spirit have it. It confers immeasurable blessings upon our revolted race. It brings a revenue of glory to God. No wonder Paul exclaimed: "Thanks be unto God for his unspeakable gift!" the gift of the Holy Ghost in "this priceless charism of liberality."

The Dead Sea is 1,300 feet below the sea level. It has no outlet. It is proposed to cut a canal from the Red Sea into it. Then the Dead Sea will be made a Living Sea, brought up to the ocean's level. Depraved human nature is concentrated selfishness—a veritable Dead Sea. Giving is the channel through which the ocean of God's love flows into the soul and lifts us up to the level of the living waters, the river of life.

III. According to the Scriptures the tithe is an original and permanent law upon which the resources of Christ's Kingdom depend.

Just as man was required from the beginning to consecrate one-seventh of his time, as a recognition of the fact that all his time belonged to God, so he was required to dedicate one-tenth of his income, as an acknowledgment that all his property belongs to God. Six hundred years before the exodus of Israel from Egypt, we read that Abraham paid tithes to Melchisedec, priest of the Most High God.—Gen.

14:20. This tithing must have been a divine institution, for we read in Heb. 7:4,6, that Melchisedec "received tithes of Abraham," or as the Greek has it, "he decimated or tithed Abraham." Again in the 9th verse, "Levi also, who receiveth tithes, paid tithes in Abraham," or as the Greek more forcibly presented it, "And Levi also, the receiver of tithes, was tithed in Abraham." Here we have Melchisedec, the administrator of the law of tithing, exercising his authority; Abraham, a distinguished subject, obeying the law; the superiority of Melchisedec to Levi, who subsequently administered the law, as clearly appears in his tithing Levi in Abraham; and the approbation of God upon the authority exercised and the subjection rendered. Jacob, at Bethel, a century later, solemnly vowed that "of all that thou shalt give me I will surely give the tenth unto thee."—Gen. 28:22. It is an admitted principle, that approved examples establish the existence of a law.

The tithe and the Sabbath law were incorporated by Moses in the Jewish system, the latter as a memorial of their deliverance from Egypt, the former as a reminder of their stewardship for God in the land of Canaan. "All the tithe of the land is the Lord's."—Lev. 27:30. "It was robbing God to withhold it."—Mal. 3:8. The Saviour sanctioned its observance. "Ye pay tithes; these ought ye to have done."—Matt. 23:23. The tithe was given unto the Lord for the use of the Levites, "because he hath no part nor inheritance with thee."—Deut. 14:27. Nehemiah rebuked the people because they neglected the Levites and God's house. "And I perceived that the portion of the Levites had not been given them; for the Levites and the

singers, that did the work, were fled every man to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries."—Neh. 13:10,12. The Apostle Paul argues thus: Just as the priests and Levites were supported by the tithe of the Jews, so the Christian ministry is to be maintained by the tithe of Christ's people. "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel shall live of the gospel."—I. Cor. 9:13,14. In the 7th chapter of Hebrews, Paul reasons that as the priesthood has been transferred from Melchisedec to Christ, so the law of tithing has been transferred from the most conspicuous administrator of the Old Testament to Christ, the New Testament Administrator. And as Abraham was tithed by Melchisedec, so we are tithed by Christ. "For the priesthood being changed, there is made of necessity a change also of the law."—Heb. 7:12. During the Jewish dispensation the Levites were the collectors of the tithes. But in the Christian dispensation all believers are priests unto God, and so their own tithe collectors. Every believer is to tithe his income regularly and set apart the tenth for the Lord. "It is holy unto the Lord." The responsibility for enforcing this law rests upon each individual believer. "Let every one of you lay by him in store as the Lord hath prospered him."—I. Cor. 16:1. Giving is an act of worship and so this

tithing is to be done "on the first day of the week." During the late war Secretary Chase devised a plan for gathering into the public treasury the needed percentage of the existing wealth of the people. It was called "the income tax." It was justified as a "war measure." Now the kingdom of the Lord Jesus Christ has declared war upon the kingdoms of this world and demanded unconditional surrender. "The Captain of our salvation" has organized His army, sworn into service "the soldiers of the cross," and given them a banner to display because of truth. The war is to continue until a complete victory is gained. The war must be self-sustaining. The divine plan of finance is all-sufficient.

It is estimated that the average daily income for every man, woman and child in the United States is 55 cents. This gives \$20 a year of tithe money. Let our 10,000 communicants tithe themselves and we have \$200,000. Let the Church's available working force, which is just double her communicants, tithe itself and we have \$400,000. Let those whose larger incomes lay upon them the obligations to increase their proportion, bring their fourth, their third, their half, to meet the emergency and carry the Church through the crisis of the conflict, and the battle will be won. This is God's system of finance.

The Church has been crying to God: "Awake, awake, put on strength, O arm of the Lord."—Isa. 51:9. Now God's response to us is: "Awake, awake, put on thy strength, O Zion!" "Let us go up at

once and possess it; for we are well able to overcome it."—Num. 13:30.

The first responsibility of every church member is to his own congregation. A man who supports other families and lets his own suffer is a wrongdoer. "If a man provide not for his own, especially for them of his own household, he hath denied the faith and is worse than an infidel." The man who supports other congregations and lets his own suffer is not doing right. The morale of a regiment is no higher than the morale of the companies, and the efficiency of the companies depends upon each soldier staying at his post and doing his duty. The efficiency of a denomination depends upon the efficiency of its congregations. The congregation must be maintained by the loyal members.

The second responsibility of church members is to support the public work of their denomination. This is evident from the fact that his denomination exists to maintain and propagate the principles which he believes and professes. Her home and foreign missionary work, her efforts to reform civil society and to destroy organized iniquity afford him an ample field for public work.

The third responsibility of church members is to unite with Christ's people of every name in co-operative efforts, conducted according to God's Word, having in view the recognition of the royal claims of the Messiah and the application of His law for the healing of the nations.

I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than receive.—*Paul.*

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

LATAKIA, SYRIA.—A letter from Rev. Jas. S. Stewart, written in June, but too late to appear in our last issue, furnishes some items of special interest:

Dr. Balph and I recently made a visit to the Merj and Bahamra, spending one night with Teacher Daoud, sleeping upon our cots out under an apricot tree. Daoud killed a kid of the goats for our benefit, and all the people seemed glad to see us. None of us had been there since the time that you and I were refused admittance. The Doctor attended to several patients, and in the evening we held an outdoor service. I spoke from the text, "For our God is a consuming fire." We stopped at Bahamra early the next morning on our way home, and a houseful of the brethren and their neighbors came together to greet us and hear a short sermon. I expect to go back there perhaps Sabbath after next. Salim Saleh was in Bahamra last Sabbath. There seems to be nothing in the way of such work at present. The whole country about us is quiet, though the Moslems are much elated over the victory over little Greece.

Last Sabbath the Lord's Supper was observed in Latakia. The usual meetings were held on Friday and Saturday and Monday. Salim Haddad assisted. On Sabbath the church was packed, yet the order was excellent, and good attention was given to the Word. I felt very much encouraged. About eighty persons in all communed, thirteen of them for the first time, Charles among the number. He is very young, but was so anxious to commune, and seemed to comprehend so well

the spirit and meaning of the service that I felt it best to allow him to join us. Of the others, 4 were pupils of the girls' school, 3 of whom had to be baptized. Another, Miriam Dora, was one of the graduating class last year; 5 were pupils of my school, and one an ex-pupil and son of one of our members, Hanna Bolad. The Gospel has been made known to multitudes by means of the schools and the preaching and prayer-meeting services, and I feel confident that the times of refreshing are coming from the presence of the Lord.

Writing from Kessab, July 12, Mr. Stewart says: I expect to be able to visit Gunaimia next Sabbath, and will try to have Rev. J. Boggs Dodds go with me, as he has never been there. We have great need of a house in Gunaimia for the teacher. It is impossible for him to secure a house fit to live in, and he may have to take his family to Inkzik for the summer. If the times were favorable for building we ought not to delay erecting a dwelling and church.

Dr. Balph also writes in regard to his department:

The Latakia hospital has now been open for the reception of patients a little more than six months; the number of patients treated during that time has been forty-one. The total expense of running the hospital for the five and one-half months ending July 1st was 5,015 piasters, or about \$179. We have seldom had less than six, and at times as many as ten patients in at once. The majority of these patients have been from among the poor people of the villages, some of them coming from fifty miles away to be treated. Many of these have been

from among the ignorant and degraded Nusairies, who have never had any opportunity previously of learning anything of the way of salvation. Religious teaching is made a prominent feature of the work. It is our aim that no one shall go out without having memorized some scripture texts, and having had the Way made

MERSINA, ASIA MINOR.—The news from this field is very meagre this month. We are able, however, through the kindness of Miss Jennie B. Dodds, to give our readers excellent pictures of the two boarding schools, taken the week before the school closed. Several girls were away that day, and three boys, and the girls' school has the



BOYS' SCHOOL, MERSINA, ASIA MINOR.

plain enough to them to at least leave them without excuse. A number of Bibles have been given to those who desired and promised to read them. Although the weather has been very hot so far this month, making it very difficult to do the same work that we had been doing, yet there has been no falling off in the number of the patients treated, either in the hospital or at the clinics.

cook from their own and the boys' school taken with them. The examinations, we are told, were very satisfactory, and the interest in the work was sustained to the close.

Miss Lizzie McNaughton, who is spending the holidays with her sister, Mrs. Moore, in Cyprus, has accepted the appointment of the Board, and will enter upon work in Mersina at the close of the summer.



GIRLS' SCHOOL, MERSINA, ASIA MINOR.

CYPRUS.—Before leaving the island for a brief season of rest this summer, Rev. Henry Easson counted the Protestant Armenians in Larnaca. He found that there were about 126, of whom 40 said that they were members of the Church. He arranged with Teacher Samuel's father, who has been a preacher and pastor in Marash and vicinity for over 30 years, to take charge of the 9 A. M. service for Armenians. Dr. Moore keeps up the Arabic service, with the assistance of Andria Vitali, and the Sabbath-school at 4 P. M. Licentiate Daoud Saade has gone to his new field, Famagusta, and expects to canvass the northern neck of the island during the summer.

A postal card just received from Mr. Easson informs us that the British and Foreign Bible Society has sanctioned the grant of £50 asked for Bible work during the year ending June 30, 1898.

Dr. Moore took his family for the heated term to Sefkana, a village said to be 2,500 feet above the level of the sea. On going to that place he wished to buy some water-jars, and was told that the Bazaar would be on Sabbath, and that he could get them very cheap then, and also feed for his horse, for which he has to pay more because he tries to keep the fourth commandment. He is thus afforded, as he tells us, a good opportunity to bear testimony for Christ. "Several villagers," he writes, "came to get the job of supplying us with wine, and looked very much surprised when we told them we never used it. It is the staple of trade here, and as patients offer it in pay for medicine, I have an opportunity every day to speak of the evil of intemperance."

Missionaries are all well.

CHINA.—Rev. A. I. Robb, writing from Canton June 15, says:

Mr. McB. and I have returned but recently from a trip up the West River to Tak Hing, one of the places to be opened as a port of call. I would like to tell you all about the trip with its incidents, but feel that for the present it will be better to tell the facts about the place, so far as we know them.

It is a city, walled, of some ten thousand inhabitants, situated on the north bank of the river, about 120 miles west from Canton. There are mountains across the river and behind the city of great beauty. The banks of the river are fifty feet high, and for healthfulness I think the place could not be excelled. There are three market towns within ten miles to the north, which means a population of perhaps 40 or 50 thousand, near enough to be within easy reach, perhaps near enough to visit and return in one day. At the present time the magistrate is friendly to Christianity, mainly through the teachings of the London Mission. He has recently offered them ground and a donation of money if they would build a chapel there, and I think they have decided to do it. They will put a native worker there but cannot do more, as they have all they can possibly take care of now with their present force. I have not talked with any of them, but think if we consider the place sufficiently large to begin work, after their beginning under the magistrate's patronage, they will make no objection. I gather this from remarks made to others.

The people themselves were exceedingly friendly. We were not insulted once. We did a good deal of preaching, such as we could do, and always with an attentive and

respectful hearing. So far as the people are concerned they are decidedly the friendliest I have seen. They were curious, and the two days and nights we were waiting there for a chance to get away (for owing to a hitch in custom house arrangements no steamers went down for that time) they were about us most of the time. But nothing rude or malicious at all. The Chinaman who was with us said it was a great opportunity. We spoke to them of renting a place. In many places it is impossible to rent if it be for a chapel, but here no objections were made. Owing to the presence of the foreigners they asked \$100.00 a year for houses that have been renting for \$25.00 or \$30.00. That is on a perpetual lease, which we can hold forever on annual payment of that sum, and can vacate at any time on one month's notice. If we should decide to go there perhaps the best plan would be to rent some cheap place for a time, and watch opportunity to rent a better or buy. There is considerable level land in mulberry trees at the west end of the city, and if it can be bought, or a perpetual lease secured at a reasonable figure, it would furnish a fine site for mission buildings. I think the people, the place and conditions are all exceedingly favorable for a mission at that point. I would much rather have had the field to ourselves, but think it large enough to give room for many more, though with so many vacant places one feels that it is not best to crowd too many in one place.

We expect to visit Whampoa in a week or so, as a number of missionaries still think we ought to see the place. Will write you when we have seen it, and tell you which place we prefer. We all expect to go to Macao at the first of July, taking our

teachers with us, to spend the hottest months there. We can study as well or better than here, and the weather is much more bearable.

We had the experience of sleeping in Chinese inns and out under the sky, and the latter is much to be preferred. We ate Chinese food with their own weapons, and, it is needless to add, ate with much relish *the first few meals after 'we got home.*

I have been told recently that some members of the Oakland Mission are down at Sun Wui, and are very anxious for us to go there. I shall write to them in a day or two. There is a dense population there, but considerable work already begun. I was told from Chinese sources that they would subscribe considerable money to help. Hope to let you know more perfectly in the near future.

In the meantime we greatly desire the help and direction of Him whose work it is. We feel that He has directed us thus far, and are sure He will continue His goodness.

About a month later Mr. Robb writes from Macao:

Your letter came to us by the last mail and was received with a warm welcome. We are now waiting to hear what action the Synod has taken on our place of labor. Recent word is to the effect that there is a probability of the field being left entirely to us at Tak Hing. In that case I should say we had as fine a field for a mission, such as our Church may be able to support, as there is in China. There must be 50,000 within easy reach, and many more not much farther away, and they are all without any work among them. We are all in usual health, and have brought our teachers with us to the seashore, and hope, by not at-

tempting to do as we did last year, to get through the summer with more work done and far less exhaustion. Last year we stayed at Canton when all the other missionaries were at the sea. This year we are doing like the rest.

A week ago last Sabbath I was early at the little English chapel here in Macao, where a few foreigners gather every Sabbath evening for an hour of service. While waiting for the hour I wandered out into the little graveyard at the back of it. It

was once the place for the burial of nearly all missionaries who gave up their lives for China. In one corner of the plot I came to a stone sarcophagus just like all the rest around it, with the inscription cut in the upper surface of the large flat stone laid on top. It is the grave of Robert Morrison, first missionary to China. I copied the inscription for your readers, as I thought it might interest some of them who are interested in those for whom he labored and died. It is as follows:

Sacred
to
the memory
of
Robert Morrison, D. D.
the First Protestant Missionary to
China,
Where after a service of twenty seven years
Cheerfully spent in extending the Kingdom of the blessed REDEEMER
during which period he compiled and published
A Dictionary of the Chinese Language,
founded the Anglo-Chinese College at Malacca,
and for several years labored alone on a Chinese version of
the Holy Scriptures
which he was spared to see completed and widely circulated
among those for whom it was destined
he sweetly slept in Jesus.
He was born in Morpeth in Northumberland
January 5th, 1782.
Was sent to China by the London Missionary Society in 1807,
Was for twenty five years Chinese translator in the employ of
The East India Company
and died at Canton, August 1st, 1834.

—————◆◆◆—————
Blessed are the dead which die in the Lord, from henceforth
Yea, saith the Spirit
that they may rest from their labors
and their works do follow
them.

When we read the story of his life here and the difficulties with which he had to contend, and compare our opportunities,

not with the conditions of the home land, but with Morrison's China, we are prepared to say that the number of converts do not

represent the changed conditions, and if these changed conditions are any earnest of the future, there is something now coming to China far different from what she has yet known. May God bless the laborers, and prepare hearts for the reception of the seed.

NEW HEBRIDES.—A private letter from Rev. John G. Paton, D.D., contains so much that is interesting in reference to the work and outlook in the field that we take the liberty of giving it, except a few paragraphs, to our readers:

Thanks for your sympathy in common with many thousands of the Lord's people on the wreck of our beautiful little mission steamer Dayspring, which was so suitable and in every way admirably adapted for the work of our mission, and freed us from the Sabbath traffic, profanity, intemperance and vice of the men in the company's vessels doing our work, which had such a demoralizing influence on our islanders and work, and which we grieved over, protested against, and had no power to prevent. The loss of our much needed mission ship was a sad blow to the progress and satisfactory doing of the work of the mission. A mysterious event, no doubt in some way ordered for God's glory and the good of the mission, so in resignation we have tried to say "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord."

Shareholders in the trading company now doing the maritime work of our mission, and their friends, and interested parties were opposed to our building the Dayspring steamer, and her wreck caused joy among a few in their expressions, and increased their opposition to another Dayspring for our mission. And by exagger-

ating the expense of keeping our mission ship, and ignoring the many complaints of missionaries regarding the bad service of the company, which was not perhaps worse than that of any other such company in such work, they and the Sydney Dayspring Board praised the company's service as almost perfect. This has led the missionaries, lately assembled in Synod on the islands, by a vote of 13 to 2 opposing, to plead for another Dayspring consecrated exclusively to the work of our mission, and to request a new Dayspring Board to be formed to replace the Sydney Board. The following from the minutes of the late Synod, in my absence, fully justifies and supports all I have said or written on this subject as in absolute accord with the mind of a vast majority of the missionaries in the mission, who surely should know better what is best for their work, than prejudiced self-interested parties at a distance can know who have written with such bitterness in opposition.

"We are informed that the New Hebrides Mission Synod has come to the following resolution in regard to the mission steamer: 'That the Synod feels deeply the loss of the "Dayspring" on October the 16th, 1896, and while humbling itself before God's afflicting hand, and seeking to learn wisdom from what it has suffered, declares that for the proper on carrying of the mission among the islands, and in the interests of the moral and spiritual welfare of the natives, a new mission steamer is necessary.' There voted for the motion thirteen and against it two, while one member did not vote. From this finding Messrs. Watt, Annand and Landells craved leave to dissent, which was granted. It was further agreed that the Victorian Church,

in co-operation with the Home 'John G. Paton Fund' Committee be requested to obtain a new Dayspring as soon as possible. They also requested that in the event of a new vessel being agreed to, The Victorian Foreign Mission Committee shall nominate a new Board to take the place of the present Dayspring Board, with a convener not the convener of a Foreign Mission Committee. They also protest against the missionaries of our Church being handed over without their consent to a Board. A petition was signed by all the Federal Victorian missionaries to request the Assembly to ask Mr. Gibson to reconsider and withdraw his resignation and return to the convenership."—From the *Presbyterian Monthly*, June 1, 1897.

As yet only the convener has got a copy of Synod's minutes, but the above resolutions show how decided the missionaries are, and how misleading have been the published statements of our opponents to another Dayspring. And now as the wishes of the Mission Synod are known beyond dispute, we hope all the churches interested will, according to another resolution of the same Synod, "cordially co-operate with the Victorian Church in building and keeping a new Dayspring for the work of the mission."

In a private letter the Rev. R. M. Fraser, of Epi, gives me a copy of his report to Synod just held. Encouraging statistics follow:

"Number of church members in full standing.....	327
Number of church members admitted during the year.....	101
Number in the candidates' class....	118
" attending Sabbath services	1,179
" " schools.....	1,269

Number of schools 40, and of native teachers.....	40
Native contributions in money for mission purposes.....	£32 19
Value of native free labor for mission.....	25
	<hr/>
	£57 19

"The expansion of the work has been general in all the districts."

When they come to hand I have no doubt but that in proportion to the time of residence in the work the accounts from the other missionaries will be equally interesting, and show similar pleasing progress, showing how the divine blessing is resting on the work of our New Hebrides Mission among its degraded cannibals.

In regard to the new Dayspring it seems as if the Lord meant us to have another, as in answer to prayer He has led His people to send my British committee and me, voluntarily, nearly £4,000, and with the £2,000 got by insurance, and what remains over in the building fund of the last vessel—if we could only get £2,000 more sent us, we, with the approval of the churches supporting our missions, could now build the new mission ship; and now I hope and pray that the Lord will give us both ere long, and also lead His people to continue their promised yearly help in keeping her in the work of our missions. I feel truly thankful to God and His people for the many hundreds of letters of sympathy sent us in our sad loss, assuring us of the prayers of all, and of the continued money help of many in our blessed Master's work. I hope yet, if He will, to be spared to see the whole New Hebrides Islanders won to the service of Jesus Christ and rejoicing in His salvation.

It was a matter of great gratitude and thankfulness to us that with the wreck no lives were lost, and that after careful investigation the Marine Board in Sydney declared no one was to be blamed and that all on board had done their duty faithfully. The coral rock on which she struck was not laid down in any chart or known to exist. Our loss may thus save other wrecks by making it distinctly known to all.

P. S.—Think of our Frank's grocery provisions, flour, medicine, etc., lying about four months in the store of the trading company doing our work now at the highest possible charges, and of one of their steamers then calling and sending in some things in a boat, when our son sent off a note to the captain pleading with him to send in flour and medicine, as they were without both, and all very low lying in fever; but because it was a little rough, he steamed off with all on board, leaving them to die of hunger or for want of the medicine, for aught he cared. They had to send a teacher a weary journey across the island to Mr. Macmillan's station for quinine, and also got a small bag of meal in return. A trader, after they had been some time without flour, was able to supply them with a little, and yet they had ample supplies on board the company's steamer, which the captain would not land. Is it any wonder the missionaries long for another vessel of our own for the mission work?

J. G. P.

AT HOME.

OAKLAND, CAL.—In the Oakland Chinese Mission recent changes have occurred. On account of protracted feeble health, Prof. Jas. H. Willson, who has been acting as Superintendent since the departure of Mis-

sionary David McAllister, Jr., nearly three years ago, has resigned and returned to his former home in Iowa. As at this writing no missionary has been appointed, the Board has asked Mrs. N. R. Johnston to take temporary charge. Miss Trimble from Seattle, who has been a faithful and acceptable teacher for a few months, will shortly return home. Miss Hill, a very earnest teacher, continues in the school.

Before the departure of Elder Willson, the Chinese of the Mission gave to him a farewell reception and presented to him a beautiful copy of a teacher's Bible. After other presentations, refreshments, and a social time, the following resolutions were passed: viz., "Whereas, on account of feeble health, Superintendent Willson is expecting to leave this Mission and return to his friends in the East, therefore,

Resolved, 1. That we, the scholars and teachers and other members of the Oakland R. P. Mission, do hereby express our high appreciation of his worth and of the faithful service he has rendered during the several years of his superintendence.

2. That we hereby assure him of our sympathy with him in his afflictions of body and mind, and of our hope that in change and rest he may be restored to health and usefulness.

3. That our departing friend will carry with him our affections and gratitude, and he will have our prayers that wherever he may go he may enjoy the favor and blessing of God to the end of a happy and useful life."

All connected with the Mission, especially the Chinese Christians, are anxiously if not impatiently waiting to see what the Board will do as to the appointment of a missionary. It is confidently hoped that

at their next meeting some one will be sent to take charge of the work. For awhile it has been more prosperous than for some time; and it is confidently hoped that if a well-qualified and consecrated missionary will come soon other sheep will be gathered into this little fold of the Good Shepherd.—*Com.*

SEATTLE, WASH.—Annual report of the L. M. S. for the year ending Dec., 1896:

Although few in number our society has been trying to do something in the Master's work. Our present enrollment is fifteen active and four honorary members. Twelve regular meetings have been held during the year, at which our average attendance was eight. Our meetings have been full of interest. Through our devotional exercises we have been strengthened for our other duties. Many papers have been prepared and read with a view to increasing our missionary usefulness and responsibility as a society. One feature of our work has been sewing for the Seamen's Mission and Orphans' Home of our city,

also collecting and distributing garments to the needy.

We have as a society great cause for thankfulness for the many evidences of divine love and blessing. We look forward hopefully to what we may be permitted to do in this new year.

The Treasurer's report, which follows, shows the funds raised and how expended:

Balance from 1895.....	\$11.25
Membership dues.....	16.90
Honorary membership dues.....	3.00
Donation from R. McNeill, N. Y.....	.85

Total received.....\$32.00

The amounts paid out are as follows:

For church bulletin board.....	\$4.00
Material for comfort bags.....	4.07
Books for comfort bags.....	1.00
For church pulpit.....	6.62
Sent to the Jewish Mission.....	5.00
Sent to Dr. Balph's Hospital.....	5.00
	<hr/>
	\$25.69

Balance on hand, \$6.31.

SUSIE E. COOK, *Secretary.*

MONOGRAPHS.

A PROFITABLE TRIP.

I have just returned from a very profitable two weeks' trip to the country with Mr. Simmons of the Southern Baptist Mission. Tsung Fa was the name of the place where Mr. Simmons spent about one week in teaching and preaching and dispensing the Lord's Supper. The class during the week was well attended, though held between 7 and 9 A. M., so that the people could spend the day in the fields.

The rice at present needs a great deal of attention, and during the week-days the three young Chinese preachers that Mr. Simmons took with him went out into the market towns and preached to the people as they had opportunity, while we stayed at the chapel, and Mr. Simmons talked to those that passed to and from the towns.

Mr. Simmons baptized one man on Sabbath forenoon, and received him into the fellowship of the church, while three others

were kept back, one because he had a lawsuit on hand, and it was thought that he was wanting to get assistance from the church in some way; another because he was an opium smoker, and had only given it up a few days, and it was thought best to put him on probation for a time; another because his means of livelihood was gathering the herb that is used for preparing material for the manufacture of Joss-sticks, and he was not willing to give this up. Perhaps none of these would have been refused admission to other churches here.

The communion service on Sabbath afternoon was more solemn than any other I have witnessed in China, at least it was in some ways. Two young men walked 12 miles, after passing through a severe siege of persecution inflicted by their friends(?). They were bright-looking fellows, and did want so much to attend the class during the week, but that was impossible, for life would be made unbearable for them if they neglected their work. There was one other man who had passed through a siege similar to this when he united with the church some years ago. He was detained away from home for some two or three months, and was hurrying to get back to his home to see his wife and little ones, and when he did return, carrying with him some little things to give to his children, it was late at night. The children were all glad that their father had returned, but his wife threw his little bundle of things out into the street, and when he went out to gather them up, she shut the door, and he was not allowed to enter for some time, perhaps weeks, when by kind Christian treatment he gained his wife's respect for Christianity, and now she goes with him to the Lord's Table.

The man who did unite at this time was perhaps fifty years of age. Mr. Simmons asked him if he had considered the probability of his being persecuted when he returned to his home. His answer was, "I am the ruler at home, and do not propose to be persecuted." I was amused at his answer, but he stood a very satisfactory examination. At the same time I could not but associate the answer with his pipe, which was a monster, the stem being in the neighborhood of three feet and one-half long, made of bamboo, and he seemed to enjoy the small end of it very much. One of the most necessary articles of equipment in a Chinaman's life is a pipe. I heard Mr. Simmons preach to an audience of seventeen men, and fourteen were smoking, and three had their pipes put up under their hat rims, where they are accustomed to carry them.

ELMER MCBURNEY.

OUR STATISTICS.

Our statistical report for the past year shows an increase in membership of 685, and a decrease of 810, or a net decrease of 125. Speculation is rife as to the cause. Before advancing theories and offering remedies it is in order to examine these figures, and see whether or not they tell the truth, because figures will sometimes lie. The report of 1896 shows a total membership of 9,910. The total for this year is 9,830. The difference is 80, which is approximately the real net loss during the past year.

The discrepancy of 45 is accounted for by a mistake in the report of Pittsburg Presbytery. College Hill congregation was organized after the Synod of 1896, and its whole membership should have been placed in the "increase" column, just as was done

by the Iowa Presbytery in the case of Chicago congregation. This would add 42 more to the total increase, bringing it up to 727. Deducting this from the total decrease leaves a net decrease of 83. The discrepancy of three is explained by errors in the report of last year. Instead, therefore, of a loss of 125, we have a loss of 83 to account for. Where has this loss occurred?

Oil City Mission Station was disorganized, causing a loss of 15; Topsham was disorganized, with a loss of 24; Elliotia with a loss of 21; Brush Creek lost 22, or nearly half of its entire membership; Utica congregation deducted 22 non-paying members; the Fourth New York lost 50 members; Cedar Lake, 19; Hickory Grove, 17; Cedarville, 13. In none of these places was there a corresponding gain. A number of other congregations suffered considerable of a decrease, but in most cases there was an increase which partially or wholly balanced it. In the places mentioned there was a total loss to the Church of 203 members.

Having located the loss, it is now in order to inquire as to the cause. Let it be borne in mind that two mission stations and one congregation were discontinued, and another mission station lost heavily. The aggregate loss in these four places is 82, or only one less than the entire net loss for the year. Four congregations without pastors lost 99. One with a pastor cut off 22 members because they are non-paying.

Few, if any, of these losses should have occurred. If our people had had faith as a grain of mustard seed, and had done their duty in season, instead of a net loss of 83 there would have been a net gain of more than 100. We should have been working these mission fields and vacant congregations.

We have laborers and money enough to do it, and we are blameworthy for our neglect. There should have been a lively Sabbath-school and young people's society in each of these places to keep the people at work when they had not the stated ordinances.

A good example has been set by Pittsburg Presbytery. This is one of the three Presbyteries that shows a net gain. With the correction indicated above, this gain is 59. This Presbytery has had a steady gain ever since 1893. About that time it put in operation a plan for giving weak congregations and mission stations as much preaching as possible, together with regular pastoral oversight. The gospel rule that the strong should bear the burdens of the weak was given practical exemplification. Out of all the many weak places in this Presbytery, Oil City is the only one that has disbanded. It is possible that other places in other Presbyteries, like Oil City, could not have been saved, but a heroic effort should have been made in every case. Our losses, however, are quite easily accounted for when we succeed in locating them.

R. C. WYLIE.

CO-OPERATIVE MISSIONS.

The last China steamer brought an interesting letter from Rev. A. I. Robb, of Canton, to Mr. Fung Tom, one of the converts of the Oakland Mission. By his permission I send you the following extracts. My reason for sending them will appear in the sequel. They are as follows:

"MR. FUNG TOM,

"Dear Friend:

"Your letter of April 19th came to me a few days ago and I got the teacher to help

me read some of the Chinese characters. I am very glad to hear from you. When I heard that your father and brother are so near to us, I thought at once I must soon go to see them. I was intending to go as soon as it got a little cooler, for the weather was very hot. But in a day or two your brother came to see me, and we had a nice visit. I remember you very well and your brother looks very much like you, only thinner. We talked Chinese for a little while and then we talked English. I think he talks better English than I do Chinese, so we talked mostly in English. He told me a good bit about the mission and about some of the members of the Oakland Mission who are now in China. We hope to go and see some of them before long, but likely not till fall, as the weather is getting so hot we foreigners have to stay in the shade. Mr. McBurney has just returned from a trip into the country and we will go over to Honam some day soon and see your father.

"I am very grateful to you for the interest you take in us and that you pray for us every day. I trust that your prayers will be answered, and that the Lord will use us for bringing souls to Christ. It is nice to be a Christian and I think it changes the Chinese as much as anyone. We all have bad hearts and need the grace of God to change them and make them good.

"We are all pretty well and glad to hear that the mission in Oakland is prospering. This spring I was out in the country for awhile and sold books to whoever would buy. Sometimes when they would listen to me, I would talk to them for awhile, but I cannot preach very well yet. I sold a good many books and hope they will do great good.

"I suppose you know that the West River is to be opened for steamboats on the first of June. That will make it much easier for the missionaries to get to the villages and towns along there, and we are trying to find a place at some of the river towns.

"I will try and see your father soon and will see your brother before he goes back to America."

It must be obvious to the reader that between the Foreign Mission in China and the Home Mission in Oakland, there is, and necessarily must be hereafter, a close connection. Wherever the missionaries in China may locate the mission they will have the opportunity to visit and to be in communication with the Covenanter Chinese from the Oakland Mission, or with others who may hereafter return home either to visit or to remain. Thus our missionaries there may be of great use to the scattered brethren, and at some of the localities they may find it easy to establish preaching stations, which may grow into branch missions. Thus those who might otherwise become wandering sheep may be kept in the fold. Moreover, others not now Christians, coming hither from China, may be induced to come into this Oakland Mission, for our good Shepherd has other sheep not yet of this fold.

From these and similar considerations it must be manifest that this Oakland Mission should be not only continued but fostered most diligently and generously. To give it up, or to let it languish for want of needed care and labor, would be a great wrong done to this mission, and to every Covenanter convert belonging to it, whether resident or not. Evidently it is the will of our Lord that the two missions be co-workers, and that both be fostered with

generous hand ; and the providences of the Mediator indicate that joyous results will follow. On the other hand, what sad consequences would follow the suspension of the Oakland Mission. What would become of the fourteen or fifteen Christian Chinese now belonging to the mission, and of those looking towards baptism, and of adherents in the mission schools? Cold must be the heart that would leave them without a shepherd and without a fold.

The friends of Chinese missions will be glad to know that for some months past there have been indications of a genuine revival in this mission. Three young men, very promising converts, have recently been received into the brotherhood by baptism, and four others who were examined but adjudged to be not ready will quite probably be received to baptism ere long. All connected with the mission are rejoicing, and they are hoping that better days are not far distant.

Oakland, Cal.

N. R. J.

CONSECRATION.

Life finds its very meaning and worth in surrender of ourselves for the sake of others. There must be the coming in of a higher motive to restrain the lower. The thought of others must save us from the selfish promptings of life. It is the devoted life that is the expanded and enlarged life. We must go out of ourselves to possess ourselves.

I happened once to be seated in the train when an inspector passed with a very pretty flower in his button-hole. Presently there came along a drunken fellow, and as he went by the inspector he snatched at the flower and flung it under the train. I watched the inspector's face flush, and his fist was

clenched, but turning with an effort, he went on his way. As he passed my door, I said, "You took that splendidly." He nodded his head, and replied, "*If I had not been on duty, sir, I would have knocked his head off.*" *On duty*, that is what one wants, the incoming of another force that beats back and restrains the angry promptings of one's heart.

A Christian is always *on duty*. I carry the glory and honor of my Lord. I am set apart for that, and that must not suffer at my hands.

I heard sometime since of an oculist who was very fond of cricket. But he had given it up, much as he enjoyed it, for he found that it affected the delicacy of his touch, and for the sake of those he sought to relieve he sanctified himself and set himself apart. That is what we want—that there shall come into our lives a force that prompts us always to be at our best and readiest for service, our fullest and richest to help—a tree that is always in leaf, and always in bloom, laden with its fruit, like the orange tree, where the beauty of the blossom meets with its fragrance the mellow glory of the fruit.
—*Mark Guy Pearse.*

IN FAITH COURAGE.

I have only one word to say as to the kind of people we produce, because no man can be accounted a good husbandman who takes dry, rootless sticks and puts them into the ground. We want to solve the problem of a self-propagating Church, and amongst the poorest and most degraded that come to Christ we want to get hold of men and women who, from the sheer force of internal conviction and restraining love of Christ, will force the kingdom of heaven themselves. Now, what kind of men are

they? I spoke of the pariah as being cringing and servile. In one of my friend's—Mr. Goudie—villages we had to baptize some forty people. Two nights before the baptism the headmen came down, angry, furious, because this work had been going on, with all the bitter antagonism of Demetrius and his fellow-craftsmen, because their craft was in danger. They came down at ten o'clock at night, called the men out of their houses, and said: "Now then, those men that are going to become Christians stand on one side, those who are going to be with us stand on the other side. From the men who become Christians we take away work and land; we deny them the village washerman, we deny them the village barber, we deny all we can. Now, those who are going to be Christians go on that side." Every one that was under instruction for baptism went and took his place. When the Lord God Almighty can breathe a courage like that into a craven slave we are seeing some fruit of our work.—*Rev. W. B. Simpson, Madras.*

CHRISTIAN UNSELFISHNESS.

One of our preachers, Mr. Hiung, receives the modest salary of £1 a month, and only by constant care can meet the wants of his family. A brother-in-law, holding high office in Peking, procured him the offer of an appointment, the emolument of which amounted to thirteen times the above-named sum. His wife pleaded with him that he would thus have means to build churches and support native preachers; his mother urged that such a position would enable him to show how a Christian official could act; some of the Church members congratulated him on this signal

evidence of divine favor, so manifest a reward for years of faithful service. But the Chinese preacher saw the fallacy that underlay these pleas, and replied: "We read in the Gospel that Matthew left the receipt of custom to follow Christ; shall I, for the sake of worldly gain, leave following Christ for the receipt of custom?" and though many pressing letters were sent him, and the lucrative post was kept open to him for several weeks, his resolve was never shaken. Here is truly a convincing proof of the Christian sincerity which the Gospel of Christ can develop among a people whose strongest national characteristic is unquestionably the love of money.—*Christianity and the Religions of China.*

LIFE IN GIVING.

Park Church Tidings tells the story of a good man in a certain parish who regularly gave every Sabbath five dollars for the support of the Church. A poor widow, a member of the same Church, who supported herself and her six children by washing, was just as regular in making her offering of five cents per week, which was all she could spare from her scant earnings. One day the rich man came to the minister and said that the poor woman ought not to pay anything, and that he would pay the five cents for her every week. When the pastor told her of the offer she replied: "Do you want to take from me the comfort that I experience in giving to the Lord? Think how much I owe Him. My health is good, my children keep well, and I receive so many blessings that I feel that I could not live if I did not make my little offering to Jesus each week."

EDITORIAL NOTES.

—If we receive sufficient encouragement the HERALD OF MISSION NEWS will appear in January, 1898, as a 32 page monthly, with an addition of eight lines on each page. It will continue to give special prominence to foreign missionary work, but will also report the news of home congregations and, as far as possible, represent every department of the Church's work. In harmony with this idea the name will be changed to *Missionary Outlook and Home Echoes*. The heading of the first department will be "Questions of the Hour," and will be open not simply to missionary topics but for the discussion of any subject of living interest to the Church and Society. Then will follow "News of the Churches" abroad and at home. The magazine will continue to be our property and exclusively under our control, and we will be responsible for whatever is published in its columns. No doubt many articles will appear advocating views that we may not be ready to endorse, as it is impossible for all men to think alike on any subject. But we will not antagonize them. Nothing, however, shall be inserted under any circumstances that will be inconsistent with the historic testimony of the Reformed Presbyterian Church. The magazine shall be sacred, as it always has been, to the teachings and work of a loyal Church.

To meet the expense of enlarging this paper, the mailing list must be increased to at least 2,000 names. And the 3,000 families of the Church should have no difficulty in supporting such a periodical. Our only source of income is receipts from subscribers and a few clean advertisements on the cover. All avails, after meeting cost of

production, will be used to sustain and, if possible, extend the Mission *et-Eman* in New York City.

There will be no departure from the following terms:

1. The price of the paper will be 50 cents a year, strictly in advance; 60 cents when mailed to subscribers in New York City and to foreign countries.

2. Subscriptions can begin any time, but must end with the calendar year.

3. No subscriptions will be received for more than one year in advance.

4. Free copies will be mailed only to exchanges and to one in each congregation, who will send us news items.

This plan will save the expense of printing addresses with tabs, as the return of each new year will say: "You ought to send fifty cents to your missionary paper and wish it 'A Happy New Year.'"

Every one will admit that the Church ought to have a monthly messenger to its families, and all that is required to make this new enterprise a success is the co-operation of every one who realizes the need. If each friend of missionary work, now subscribing to the HERALD OF MISSION NEWS, will show this Note to one other and secure his subscription, the result will be money enough to pay for its publication in the enlarged form.

The best way to reach the end in view, as it seems to us, is for each new subscriber to send his name at once with enough money to pay for the HERALD OF MISSION NEWS till the close of the current year. In the meantime we will send out accounts to all in arrears and for the balance of this year.



REV. DAVID METHENY, M.D.

Those who receive no Bill will know that they are paid up to that time. All who have paid in advance, 39 to the end of '98 and 2 to the end of '99, will be notified when their subscription expires. If any have paid for one or more months of 1898, they will be expected to remit enough at the proper time to balance their subscription for that year. Then, if God spares our lives till the coming January, we can make a fresh start together and every one will feel good.

We now solicit news from every congregation, not gossip, but news worthy of a place in the history of the Church, and brief articles on timely topics from the pens of ready writers, to be in our hands the 15th of each month preceding the date of publication.

—The sketch of the life and labors of the late Dr. Metheny that we expected to publish in this number of the *HERALD OF MISSION NEWS* is not ready. The author is waiting for materials necessary to make the story complete and reliable. But the churches will be glad to read the following estimate of his character prepared at our request by a very loyal friend :

My "estimate of Dr. Metheny"? How can I give it? "Love is blind to the faults of those whom we love." Perhaps it is; and I loved him, O how dearly! I know he could not have been faultless, but I saw in him only imperfections. I loved him at first sight; I have loved him ever since. And when I heard that He who gave him so many rare excellencies of a well-rounded Christian character had taken him to His own arms in the Father's house, if I could have stood at his fresh grave in Mersina I would have said: "O to be with you! dear Dr. Metheny."

My first acquaintance with young David Metheny was when he was a medical student under his uncle, Dr. Samuel Sterrett, of Pittsburg, in whose family I was a guest at time of Synod. During that week I learned to love him. I never saw him again until after he had been in the mission field many years. Subsequently, by correspondence and during his frequent visits to the United States as the years passed, I loved him more and more unto the end. As I remember him and try now to analyze his character, I see in it: 1. Superior intellectuality, large brain power with quick perceptions and, under proper culture, susceptible of great attainments.

2. Rare amiability and gentleness of disposition yet not void of lion-like traits if aroused to action.

3. A pursuer of knowledge and a lover of science. However busy his life, he never ceased to be a student. If he had not changed his original purpose, no doubt he would have become eminent in his profession.

4. Wonderful natural energy, almost unequalled executive ability. Cultivated as this trait was by his zeal as a missionary, if he had had good health he could have accomplished what few missionaries ever did.

5. Consecration to the work of his Master. All he was and all he had were Christ's. Upon His altar Dr. Metheny laid heart and hand and money and life. Who can name his peer?

6. Great generosity of heart, large liberality in deeds. Many poor blessed him; many benevolences are greatly indebted to him.

7. Yet he was modest or diffident almost to a fault. Devoid of self-confidence, he was at the greatest possible distance from

personal vanity. The last time he was in America, after he had preached before a congregation of more than ordinary attainments, when pronouncing the apostolic benediction his memory failed and he had to repeat it in the Arabic.

8. Largeness of missionary spirit. This grew on him from the first until his interest in missions became a burning passion that controlled his life. Witness the zeal with which he urged the starting of the foreign mission in China when so many demurred or opposed it. And witness with what magnanimity he promised his thousands in its support if Synod would inaugurate the mission. And we can easily imagine with what gratitude to God he heard of the departure of our missionaries to the vast field in China.

9. Love of the Church and of her distinctive principles. Dr. Metheny was a Covenanter, "every inch of him." He had not read in vain the Lord's command: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

10. And, best of all, Dr. Metheny was a man of undoubted piety. It was warm and Jesus-like. He had not been in the school of Christ in vain; and it was good to be with him. May we not desire to be with the redeemed servant as well as with his Saviour Master? O that our Lord would fill the Church with such lovely men and consecrated workers as our lamented "beloved physician!"

N. R. J.

In connection with this estimate we take the liberty of publishing a paragraph from a private letter recently received from Rev. G. D. Mathews, D. D., General Secretary of the Alliance of Reformed Churches:

Let me express my deep sympathy with your Church in the loss it has sustained by the death of Dr. Metheny. I had no conception that his health had become so enfeebled, and was the more shocked when I read that he had ceased from his labors. Never can I forget all the kindness he showed me when on a visit to Mersina. I was his guest for many days and was in his society nearly every moment of the time. He kindly went with me to Tarsus and then to Adana where we spent some time. We talked over almost every aspect of your mission work in that district, and when I left him I felt supremely grateful that the Church was represented in that district by one so gifted, so enthusiastic, so experienced as was Dr. Metheny. Happy will your Church be, and happy will the Tarsus Mission be, if you can send one able to succeed him in his multifarious labors.

—Mrs. Mary E. Metheny and family reached New York Saturday morning, August 14, in good health after a prosperous voyage. The Sabbath was spent in Brooklyn, N. Y., and Monday morning they left for their new home in Baltimore, Md. Mrs. Metheny's address is 1640 Broadway, where she will be glad to see her friends.

—At a meeting of the Board of Foreign Missions, held in New York, Friday, July 16, a letter was read from Rev. R. J. Dodds expressing an earnest desire to be re-appointed to the Mission field. After full and careful consideration of the whole question, it was unanimously agreed to grant his request, and a committee was appointed to correspond with him in regard to details. Some obstacles seemed to lie in the way of an early departure, but, after the whole matter had been talked

over by letter, Mr. Dodds decided to accept the appointment of the Board, and he has done so formally in a letter of Aug. 16, which closes with these words: "I take this step, I believe, in obedience to the requirement to present my body a living sacrifice to God, as I now see the course of duty." He holds himself in readiness, according to the terms of agreement with the Board, to leave this country, if the Lord will, in time to resume duty in the Mission field before the close of this year, and arrangements have been made for his departure, early in the month of October. It is a matter of peculiar gratification to us that the Church is to be represented in Asia Minor by a brother whose intellectual ability and Christian devotedness are so well known at home and who stands so high in the esteem of missionaries and native brethren abroad. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost" be with him and his family.

—The L. M. Society of Almonte, Canada, has contributed five dollars, through its Secretary, Miss Mary A. Waddell, towards a missionary home in Larnaca, Cyprus. This donation, with three hundred dollars that have been in the bank for some time, the Treasurer has sent on to Mr. Easson at our request. In urging us to let him have this money at once, he wrote: "In order to help the poor Armenians I furnished them with work on the Mission lot, and, as I had nothing else for them to do, I employed them in digging out a basement and preparing for the foundation of the building. . . . Work can be done far cheaper now and any funds I may get to help the Armenians this fall could be used in building, as there are carpen-

ters, masons, and workmen among them. But from this time forward I will need material, stones, and lumber, in order to give them employment. So you will do Mrs. Easson, myself, the Armenians, and, I believe, the Mission a favor, if you will send on the funds you have in hand." Will not the friends of the work in Cyprus come to the help of our missionary? There are one hundred dollars more promised us, which will be paid in a few days. Mr. Easson has become responsible for three shares of fifty dollars each and has offered to pay rent for one or two years in advance. But probably one thousand dollars more will be required to finish the house.

Since this Note was put in type, fifty dollars have been received for this fund, through Rev. Geo. A. Edgar, of Olathe, from the Kansas Presbyterial C. E. Union.

—Two envelopes were handed the pastor of 2d New York as he was leaving the pulpit the last Sabbath in July. One contained the following note:

DEAR SIR.—Enclosed please find \$64.82 for mission work; to be distributed among Home and Foreign Mission stations according to their need.

Given unto Him "Who loved me and gave Himself for me."

A SINNER SAVED BY GRACE.

Thirty-four dollars and eighty-two cents of this offering have been transferred to Mr. Walter T. Miller for the Foreign Mission, and thirty dollars have been forwarded to Mr. John T. Morton to be divided equally between the Indian and Southern Missions. In the other envelope a friend of Missions enclosed a contribution of five dollars towards the Mission *et-Eman* in New York City.

—Early in the same month Rev. D. J. Shaw, of New Alexandria, sent us twenty dollars for missionary purposes with instructions to “use the money where it is most needed.” A few weeks afterwards a letter came from Rev. Dr. H. H. George, covering fifty dollars for Foreign Missions, “to be credited to Miss Mary J. Macklin, of Waterman, Ill., from her father’s estate.” These contributions have been paid into the Treasury.

—A few days ago Mrs. J. M. Smith forwarded to our address, in the name of the Baltimore Congregation, ten dollars for the benefit of one of the Armenian orphans that Miss Jennie B. Dodds spoke of having taken into the school at Mersina, Asia Minor. The money shall be appropriated to this purpose.

—Since last report we have received the following contributions from the young women of the Reformed Presbyterian Church towards the salary of their missionary for a fifth year :

Miss M. H. Gilchrist.....	\$12.50
“ Annabel Gilchrist.....	3.65
“ Jennie E. Gilchrist (2 years). Delhi, N. Y.	25.00
Miss Marian Milligan.....	3.25
Clay Centre, Kan.	

We are surprised, in looking over our Book, to find that about twenty-five have failed to make good their pledge for this year, and the salary is due the Treasurer next month. Is it too much to hope that this money will be in our hands by the first week in September ?

Some have pledged themselves for a second term of five years and we will look for renewals from all. Consider the claims of the work.

—Special attention is called to the following appeal of the Central Board in behalf of one of the important interests put in its charge :

September, first Sabbath, is the day appointed by Synod for the Domestic Mission Collection and \$6,000 the amount recommended to be raised. Last year the collections for this fund fell so far short of what was asked for that the Board was able to give to the different Presbyteries only one-half of what was appropriated by Synod.

An examination of the following figures will show that, unless the collections be much more liberal this year, the Board will not be able to make distribution of even fifty per cent. of Synod’s appropriations.

Domestic Mission account over-	
drawn May 1, 1897.....	\$599.31
Appropriation by Synod.....	4,725.00
Supplements, etc., by Board. (Es-	
timated. These amounted last	
year to about \$4,330. This	
year they will be more).....	4,500.00
	<hr/>
Total	\$9,824.31
Receipts from all sources last	
year except bequests.....	4,964.00
	<hr/>

Amount to be raised in excess
of that raised last year..... \$4,860.31

That is, a little more than the entire sum appropriated by Synod to the Presbyteries. In other words, if the Board receives only the same amount from collections, etc., it received last year, it will not be able to make any appropriations to the Presbyteries. Last year there was reported to Synod a balance of \$544.27. This year there was a deficit of \$599.31. Last year

the collections were supplemented by bequests to about \$1,500. We cannot calculate on anything from this source this year. We must depend on the Church responding liberally to this appeal in order that we may meet our obligations.

Will not each pastor urge upon his congregation the duty of making a special effort to raise the entire \$6,000 recommended by Synod? Will not each member make it a matter of conscience to do his part to make the effort successful? Pastors are requested to read from the pulpit this appeal on the Sabbath before the collection is taken up.

J. W. SPROULL,

W. J. COLEMAN,

A. C. COULTER,

Committee.

We heartily second this appeal. All who believe in the gospel of the kingdom should be ready to do everything in their power to extend its influence. Nor can they render more effective service than by furnishing the means necessary to establish and sustain centers of light in the home field. Consider what the representatives of the Domestic Missions have to say and act promptly.

—Attention is called to the following notice:

The \$3,000 realized from the Rachel Stevenson bequest enable the Central Board of Missions to pay to the Treasurers of the different Presbyteries twenty-five per cent. of the amount appropriated by Synod. Action to this effect was taken at our meeting to-day.

Aug. 18, 1897.

J. W. SPROULL.

—The missionary enthusiasm of Rev. John G. Paton, D.D., seems to increase with his advancing years. He does not

seem to require any holidays. Only a short time ago, from Saturday night till 9 A. M. Monday, he traveled fifty miles in buggies and addressed two large congregations and a Sabbath-school, having had to go on a steamboat nearly one hundred miles for that one day's work. Read what he writes in regard to the work in the New Hebrides and the building of another mission ship. (See p. 204.) A man who is so consecrated as to lay on the altar of Foreign Missions \$60,000, received from the publication of his autobiography, has a right to a respectful hearing in the advocacy of any measure that he believes will be for the extension of the gospel kingdom. Ten thousand dollars, in addition to what he and his friends already have at their command, will float a new Dayspring. The HERALD OF MISSION NEWS will be glad to receive and forward contributions for this purpose to Dr. Paton.

—We have received from Miss Belle McIntosh, of Mt. Vernon, N. Y., and remitted at her request to Rev. John G. Paton, D.D., five dollars towards the work with which he is identified in the New Hebrides.

—In publishing the post-office addresses of the missionaries of the Reformed Presbyterian Church on pp. 191 and 192 of the August number, we made two slips. Please affix "Esq., M.D." to the name W. M. Moore, and the Doctor will be good enough to accept our apologies for not giving him his proper titles. Letters for the friends in Suadia should be addressed to Suadia, via Antioch, Syria. The list will then be correct.

—The Fleming H. Revell Co., New York, Chicago, and Toronto, have laid two books on our table.

One is entitled "A Life for a Life." It contains the addresses that Prof. Henry Drummond delivered at the Students' Conference in Northfield, 1893. They are written in the attractive style in which the author always presented truth, and they are full of timely truths vividly and effectively illustrated. Take a single example: "The real object of life is simply to do the will of God. When Mr. Moody was in London some years ago they put up for his meetings a building which held ten thousand people. After the meetings were over this building, which was put up at great cost, was to be taken down. A member of the committee said, 'Well, it is rather a shame to take down this great house after only a few months' use; could we not get some of the great preachers to preach to the people?' They wrote to Mr. Spurgeon and asked him to come there for a week. They said, 'Here is a chance to reach ten thousand people every night,' and they magnified the part Mr. Spurgeon would have to these vast crowds. Mr. Spurgeon wrote a letter back to Mr. Moody which I happened to see, and it began with these words, 'I have no ambition to preach to ten thousand people, but to do the will of God'; and he declined. The responsibility lay with him to satisfy his own conscience as to why he declined, but what struck me about that letter was that it exposed the vertebral column of that great Christian life, 'I have no ambition to

do this or to do that, but to do the will of God.'"

The price of this booklet is 25 cents.

The other book is "Fridtjof Nansen; His Life and Explorations," by J. Arthur Bain. The volume is an abridgment of a larger work. But it gives the life-story of the great explorer from his childhood to his return, in the summer of 1896, from his Arctic exploration, after a silence of three years. The story is well-told and vividly illustrates the answer which he flung at faint-hearted friends who contended that his project would not only be barren of valuable results, but a useless expenditure of life and property: "Man wants to know; and when man no longer wants to know, he will no longer be man."

The price is 75 cents.

—Mr. W. Henry Grant, of the Presbyterian Mission Rooms, New York City, who has recently visited the mission fields in China, will please accept our thanks for a copy of the "Records of the Second Triennial Meeting of the Educational Association of China." The book is valuable for the papers and discussions that it preserves and as a specimen of the work done by the American Presbyterian Mission Press at Shanghai, China.

—We are also indebted to Mr. Herbert Benoliel, of St. Catherines, Ontario, Canada, for the Report of the Jerusalem Christian Union Mission to the Jews, etc., for the third two years ending July, 1896.

Farmers who, according to commercial reports in the daily papers, are being offered a dollar a bushel for wheat at the granary door, will make large contributions to the missionary enterprises of the Church this year. The business prosperity manifest everywhere means increased responsibility.

REVISED PSALTERS.

At the request of Mr. John T. Morton orders for Revised Psalters may be sent for the present, **and till further notice**, to the office of HERALD OF MISSION NEWS, 325 West 56th Street, New York.

Minion Edition, - - - 25 Cents, or 30 Cents, Mailed.
Long Primer Edition, - - - 40 " " 46 " "

20 per cent. reduction on orders for 30 copies or over. The purchaser in every instance to pay expressage.

Orders for 50 copies or over of the Long Primer will be filled for 30 cents apiece. *Special Rates* for cash to those who wish at least 200 copies.

Revised Psalters with Music, - - - 75 Cents, or 87 Cents, Mailed.
Double Psalters with Music, - - - 85 Cents, or \$1.00, Mailed.

10 per cent. discount on *cash* orders for 20 copies or over.

R. M. SOMMERVILLE,

325 W. 56th Street, - - - NEW YORK.

VALUABLE MAP.

The HERALD OF MISSION NEWS offers for sale a large map of our Mission Fields in

Syria, Asia Minor and Cyprus.

SIZE, 60 x 65 INCHES.

Printed on Specially Prepared Muslin of Fine Quality.‡

Plan and Lettering Printed Sharply in Black.‡

Graduated Blue Tint upon the Water Surfaces.

Delineates Mission fields on a very large scale, while a smaller map in the upper left-hand quarter shows their position in relation to important places in Palestine and Egypt.

Location and relative importance of towns and villages where work has been, or is, carried on accurately indicated by distinctive legends.

SHOULD BE IN EVERY FAMILY.

PRICE ONLY THREE DOLLARS.

All avails, after meeting cost of production, devoted to missionary work.

All orders should be sent to

R. M. SOMMERVILLE,

325 W. 56th Street, New York.

O'NEILL'S



THE "LA VIDA" CORSET.

An entirely new and original French,
Bias-Cut, Perfect-Fitting Model. . .



We specially recommend the "La Vida" as being one of the choicest conceptions of the corset world. Graceful, easy, stylish, the embodiment of genuine elegance and perfection.

Fifty different models to give grace and beauty to every figure.



SPECIAL ATTENTION . . .
GIVEN TO TROUSSEAUX.



Sixth Ave., 20th to 21st St., N. Y.